CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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FOX'S LECTURES.

ON HUMAN PERFECTIBILITY.

[Continued from page 181.]

With regard to mere *physical science*, it is admitted that knowledge once gained is never lost, and must go on to an indefinite increase. The discoveries of Kelper, Newton, Franklin, Davy, once made, are made for all nations, and all posterity: but it has been contended that in whatever relates to the duties, passions and happiness of man, there is not the same progress; the greatest mischiefs that the world has endured, have been deliberately inflicted by men of such acquirements as can scarcely be expected to become universal. Profound wisdom and the strongest talent have been united with ambition, or envy, or bigotry; and have served the cause of war, persecution or slavery. Some higher power than these is therefore requisite, and that is, religion—christianity. The gospel is not true, or it is fully able to controul and purify the most potent passions, and to direct the highest energies of intellect to the promotion of the general good; it is not of God, or it shall be the universal religion of man; inspiration, prophecy, providence, must be subverted and falsified, or the hopes which we have shewn they dictate, will surely be realized; Jesus is not the anointed son of God, or the period will arrive when his second coming, the establishment of his spiritual dominion, shall present the accomplishment of the text, and "the kingdoms of this world become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

From the christian, this argument admits of no reply. His religion is the authoritative assertor of its own destiny to universal empire over the faith and hearts of men; and of their consequent knowledge, piety and mutual kindness. The proof of human perfectibility, as we have explained it, is involved in the proof that christianity is of God, and can only be destroyed in the destruction of revelation. The *unbeliever*, indeed, may say, how is it that christianity has not produced these effects already, where it has prevailed? Rome is christian, and Rome persecuted; Britain is christian, and Britain is warlike; Spain is christian, and Spain groans in despotism. We recur to that distinction which christianity itself marks in its prophecies, and which we have all along endeavoured to shew, between real and nominal christianity. The corrupt system which has claimed that name, neutralizes most of the benignant tendencies of the gospel, while its own malignant powers have full and deadly play. But to all the desolating evils of society, christianity is directly opposed, and to their downfall is fully adequate.

This we have already shewn in the case of *war*. Were governments christian, they would not violate the repose of countries. Were people christian they would not hire themselves out to kill without knowing why: the military profession would be at an end. There would not be less courage in the world. The first christians dared die, but not fight. They would not kill at Cæsar's command, but they submitted to be killed, and dying, overthrew the altars of his gods. But this part of our subject is already discussed. What other evils are there, too strong for christianity? The sufferings of society may be chiefly attributed, as leading causes, to the abuse of power by those whose authority should only be used for the general good; to the great inequalities of property and privileges which commonly obtain, and the vice and misery flowing from the poverty and ignorance to which this inequality consigns numbers; and to establishments and institutions which impede inquiry, knowledge and pure religion. These are the great elements of evil, forming various combinations in different times and countries, but in all producing diversified misery. What human hecatombs have bled in sacrifice to the mad ambition of princes! It is computed that Julius Cæsar caused the loss of between two and three millions of lives. But why select individuals? When has not power made this globe of earth its football, and crushed its inhabitants like insects? What stream of note has not the blood of our own countrymen swelled and stained, or what soil have not their bodies fertilized? How does the imperfection of society, such imperfection as christianity must remedy, appear in the record of its greatest benefactors, to whom posthumous veneration has but too often been a poor atonement for persecution through life, and in many cases ignominious death! We might easily adduce a sickening list of martyrs to their own benevolence and the general good. How wretched, in most states, is the condition of the lowest classes; and what can be expected from them but vice? The Inquisition yet blots out by penalties the light of intellect; and many a state religion is the frowning barrier to protect a moral wilderness, which pure christianity would soon cause to "rejoice and blossom as the rose," in all the loveliness of knowledge, peace and virtue.

And what claim has all this to eternity? Or what is here that has not sometimes yielded to a feebler engine than christianity? Patriotism has destroyed abused power, and made authority but the minister of God for good; why should not christianity? Time and knowledge and commerce have worn out feudal rights and vassalage, and mitigated the evils of disparity of station; and why should they defy christianity? The laws of Lycurgus for ages destroyed the insufferable mischiefs entailed by enormous inequalities of property; have the precepts of Jesus less energy? Policy and passion have levelled institutions with the dust, and trampled on antiquity and prejudice; a corrupted gospel silenced the oracles of the heathen deities, and changed their temples into churches;—and what establishments shall resist reviving truth?

The direct operation of pure christianity on societies is yet untried. As it became general, in the Roman empire, it also became corrupted, and had no longer the same heavenly controul over individuals. But we *do* know that every fiercest and strongest passion has bowed before it; and every corrupt desire and natural weakness vanished. Scarcely can mightier antagonists be found than those already vanquished. And improvement is essentially progressive. Its course is accelerated. "Such has it hitherto been, and such the nature of things assures us it must continue to be. Like a river, into which, as it flows, new currents are continually discharging themselves, it must increase till it becomes a wide spreading stream, fertilizing and enriching all countries."

The great difficulty which modern speculation opposes, as insuperable, to this prospect, is derived from the principle of population. We have seen the fallacy of this as an apology for wars; nor is it really more formidable as levelled against human improvement. Wallace (who first advanced the argument since adopted by Malthus to combat the theories of the author of political Justice) supposes that the establishment of an universal, perfect government, would be succeeded by such an increase of the human species above the supply of food, as to revive vice, misery and contention, for their destruction. This danger is very remote, and equally unreal. For the supposition is of a state of society full of wisdom and benevolence, while the danger implies a total want of prudent foresight and virtuous resolution, which by timely exercise would be amply sufficient to bar its arrival. The real mischief is, as Malthus states, not in the future, but the present. What he calls the evils of a redundant population is felt, in most countries—and why? Not because the earth is fully cultivated: not because almost every country might not maintain five times the number of its present inhabitants: but because arbitrary institutions interpose between man and the soil.—They prevent the increase of subsistence, in order to preserve luxury, dependence, and a thousand other evils. Let these give way, as they must, and the apprehended disorder of redundant population is postponed to an immeasurable distance, and vanishes into thin air.

The fact is, that if unshackled by arbitrary restrictions, population will always command and produce subsistence, until the productiveness of the earth be exhausted. So far from belonging to the most formidable sources of evil, history shews that increase of numbers belongs to the principles of improvement, and has generally been found in those times and places where the most rapid and brilliant advances have been made in science and the arts, and general knowledge. Of this the Grecian republics, the Italian states of the middle ages, the Protestant countries of Europe since the reformation, and America, are instances. That temporary evil may attend its operation, especially in an early stage, is a circumstance common to all the progressive principles. "Nations," observes a philosophical writer on the progress of society, "as they advance in number and wealth, are commonly found to become more dissolute and immoral. Now, generally speaking, in consequence of principles deeply implanted in human nature, an increase in these particulars is continually taking place. For some time, therefore, there is, as it were, a continual progress downwards, a perpetual multiplication of vices and disorders. And this effect would be still more evident, were it not for the influence of certain restraints, which are seasonably brought into action. After a certain period, however, new principles operate. From amid this chaos order begins to arise; a gradual refinement takes place; arts, sciences and philosophy, rear their head; which, though in their imperfect and crescent state they may tend rather to increase the disorder, yet when improved and perfected, seem destined to raise the human race to a condition much superior to that rude simplicity from which they had emerged. This improvement springs up, as it were, in the bosom of the preceding corruption, and for a long time co-exists along with it. At first almost insensible, it prevails more and more, till there seems reason to hope that it may at last attain a very considerable ascendency."

This process is analagous to what has happened, under the direction of Providence, with the mightiest cause of human improvement,—revealed religion. It has been justly observed, that in every state of it, Patriarchal, Jewish and Christian, there has been, first of all, the institution, then the corruptions, and lastly the reformation of religion, there is something raised above the primitive standard in the minds of its recipients; that men are generally prepared to enter more fully into the plan and spirit of it to arrive at a more clear and complete discovery of its several ends and uses, than at its original institution." Thus evil exists for the production of greater good; death precedes a resurrection to immortality; and worlds are reduced to chaos, that nobler systems may rise in splendour from their ruins.

CHRISTIAN PEACE AND UNITY.

Extract from Rev. B. Carpenter's Sermons on *Christian Peace and Unity.*

Eph. iv. 3.—*Endeavouring to keep the unity of the spirit in the bond of peace.*

It is not an unity of sentiments which the Apostle here recommends, for this he knew was impossible, but an unity of spirit. Indeed in the book of Acts we read, "that the multitude of them that believed were of one heart and of one soul;" but we do not read that they were of one mind. And soon after this period we find that some divisions and animosities crept into the Christian church. Now what was it which dissolved the unity of the spirit and broke the bond of peace, in the days of the Apostle? and what is it which produces the same effect in the present day? It is in one word, Pride. It is the spirit of Pride. We cannot bear that others should call in question our good sense, our judgment, our infallibility. We cannot endure with meekness and forbearance that they should presume to think differently from us.

It is this unhallowed spirit of pride which, from the days of the Apostle to the present day, has destroyed the unity of the spirit and broken the bond of peace; which has led christians to hate and calumniate, "to bite and devour," to persecute and destroy one another.

If we examine the state of things amongst christians; or if we closely examine our own hearts, perhaps we shall find that the Pope of Rome is not the only Pope to be found in the church of Christ. And if it was necessary to enforce christian peace and unity in the Apostolic age, when the bond of union was rivetted by the iron hand of persecution, it is still more necessary to enforce this spirit in our own age and nation, where full liberty is granted to profess and propagate our sentiments, and when religious sects and denominations have increased without end.

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Whether we make use of reason or ridicule; whether we adopt gentle or severe methods; whether we say in the spirit of pride, "you shall not presume to think differently from us," or in the spirit of meekness and benevolence, "O that you could think as we do in the concerns of religion:" I say whatever method we make use of, we shall never lead christians to be of one mind.

A sensible and acute writer on Ecclesiastical History has observed, "that in order to have persons think alike, they must either possess more light or less liberty." More light we cannot expect than what the Gospel of Christ has already afforded us, and less liberty we cannot desire.

Let those who wish to have all christians think alike go into Spain or Portugal; there they will find uniformity of sentiment, but a most degrading uniformity. There they will find christians who are of one mind; but whether they are of one heart and of one soul is a different question. There they will find that the inhabitants think alike, or rather that they do not think at all, but believe as they are taught by their priests, or by the Pope, their supposed infallible Head.

The fact is, that if men think at all for themselves, they will think differently. You may prevent their acting; you may, though with more difficulty, prevent their speaking: but you cannot prevent their thinking. The body may be confined in the dark and dreary dungeon of the Inquisition, but the soul cannot be confined. That intelligent and active principle, which proceeded from the inspiration of the Almighty, will still range free and unconfined from one subject to another, from one country to another, and from one world to another.

It is recorded of Charles V. Emperor of Germany, who persecuted the Protestants for many years, that when he resigned his crown and retired to a monastery, he employed his leisure hours in endeavouring to make a number of watches and clocks go alike. But having found, after repeated trials, that he could not make any two of them keep the same time, he reflected, with a mixture of regret and surprise, on his folly, in having bestowed so much labour on the more vain attempt of bringing mankind to an uniformity of sentiment on the mysterious doctrines of religion. And well might he reflect on his folly, for if he could not, with all his contrivance and labour, keep in exact time two pieces of mechanism formed by the art of man, how could he expect to keep in exact unison the free and uncontroulable spirits of men? Mankind never have thought and never will think alike; and the attempt to make them do this is vain and foolish and sinful.

No method can be tried for this purpose which has not been already tried and found unsuccessful. Indeed as long as the Scriptures lie open to the inspection of all christians, the variety of subjects which they contain; their being written in a language different from ours, and in a country where the manners and customs are different from our own; the high and mysterious nature of some doctrines which they may contain, and the obscure manner in which these are revealed, will always give rise to different sentiments concerning the contents of the sacred Volume. This will be the case, with whatever care and diligence persons may search the Scriptures, and however sincere and ardent their desires to become acquainted with the truth as it is in Jesus.

St. Peter has declared respecting the writings of his fellow apostle Paul, "that in his epistles there are some things difficult and hard to be understood, which the ignorant and unstable wrest, as they do the other Scriptures, to their own destruction." But there are some persons who appear to regard themselves as wiser than the apostle Peter. They seem to think that there is nothing difficult and hard to be understood in the writings of the apostle Paul. They believe that the doctrines of the original guilt of man; the election of a certain number of persons to eternal life; the particular redemption of such by the death of Christ; the irresistible grace of God, and the final perseverance of the saints, which are called the five points of Calvinism, together with the union of three persons in the Godhead—they think that these doctrines are so plainly revealed in the epistles of St. Paul, that he who runs may read them. But the deep and mysterious nature of these doctrines, supposing they are revealed, is such, that persons of the most accurate judgment, the greatest learning and the most pious dispositions will always entertain different opinions concerning them. To this variety of matter contained in the holy Scriptures, to this mysterious nature of some doctrines, and to the obscure manner in which they are mentioned, may be added that diversity which prevails in the mental faculties of different persons, the different manner in which they have been educated, and the numerous prejudices to which they are liable. These considerations, together with the experience of all past ages, and our own observation on the present age, serve to establish, and are abundantly sufficient, to establish the position I laid down, that christians never will think alike on religious doctrines.

From the Trinitarian Review.

A SERIES OF CONTRASTS

In explaining the doctrine of the Trinity, with particular remarks.

CONTRAST I.

Athanasius and Dr. Emmons.

Athanasius. "The scheme of Athanasius made the Supreme Deity to consist of three persons, the same in substance, equal in power and glory. The first of these persons and *Fountain* of Divinity to the other two, is made to be the *Father*. The second person is called the *Son*, and is said to be *descended* from the Father by eternal generation. The third person is the Holy Ghost, *derived* from the Father and the Son, but not by generation, as the *Son is derived* from the Father, by an eternal and incomprehensible procession." View of religions by H. Adams.

Dr. Emmons. "The Father, Son, and Holy Ghost, are three distinct persons or agents, absolutely equal in every divine perfection—there is bnt one God, and yet three divine persons. If we only suppose that Being may signify something different from Person in respect to Deity; then we can easily conceive that God should be but *one* Being, and yet exist in *three* Persons. —Many have supposed that the Son is in some mysterious manner begotten of the Father; and the Holy Ghost is in the same mysterious manner eternally proceeding from the Father and Son both—this opinion sets the Son as far below the Father as a creature is below the Creator; it make the Holy Ghost a creature of a creature!" *Dr. Emmons' Sermon on the Trinity.*

Remark 1. The reader will observe, that Athanasius and all his followers maintained, that the Son of God "*descended*," from the Father, and was "*derived*" by "generation," from the essence or nature of the Father. This was the opinion of the Council of Nice, from which Arius dissented; and this is what was called *orthodoxy*. Yet Dr. Emmons boldly censures the doctrine of the orthodox fathers, as making a *mere creature* of the Son, and the Holy Ghost a "a creature of a creature."

Remark 2. Could you imagine that the same Dr. Emmons, who has taught, that God is three independent persons, would also teach, that the FATHER is the Head of the Son, and the *primary* or *supreme* object of worship? Such however is the fact, and that too in his sermon, entitled "The true God is to be worshipped, as existing in three persons." His second inference is this; "It appears from what has been said, that we ought to regard and acknowledge the FATHER, as the Head of the sacred Trinity, and the *primary* object of religious homage." In his illustration of the inference, he says, "We often read of Christ's praying unto the Father, but never of the Father's praying unto Christ. He taught his disciples to pray in the same form in which he prayed, and to say, '*Our Father which art in heaven;*' and to ask the Father in his name for every thing they wanted. And how often did the apostles offer up their devout and fervent prayers for others to the GOD and FATHER of our Lord Jesus Christ? This common mode of expression in their addresses to the throne of grace plainly implies,

that they meant to acknowledge the Father, as the *primary* or *supreme* object of worship but *one* person, and the homage due to the Son, as *secondary* and *subordinate*. These are the very ideas I laboured to establish, in what I wrote on the homage due to the Son of God. If the Father alone is to be regarded as the "*primary* or supreme object" of worship, if the disparity between the Father and Son be such, that we often read of Christ's praying to the Father, but never read of the Father's praying to Christ, this will imply as great a distinction between them as I have maintained. Especially so, if we are to bow our knees to one of them, as "the GOD and FATHER" of the other.

REPENTANCE.

"When the edge of appetite is worn down, and the spirits of youthful days are cooled, which hurries us on in a circle of pleasure and intemperance, then reason and reflection will have the weight they deserve; afflictions on the bed of sickness, will supply the place of conscience; and if they should fail, old age will overtake us at last, and show us the past pursuits of life—and force us to look upon them in their true point of view. If there be any thing more to cast a cloud upon so melancholy a prospect as this shows us, it is sure the difficulty and hazard of having all the work of the *day* to perform in the last hour; of making an atonement to GOD when we have no sacrifice to offer him, but the dregs and infirmities of those days when we could have no pleasure in them. Whatever stress some may lay upon it, a deathbed repentance is but a weak and slender plank to trust our ALL upon."

CHRISTIAN REGISTER.

FRIDAY EVENING, JUYL 7, 1822.

Rammohun Roy's Second Appeal.

In the Christian Register No. 43, p. 170, we spoke of having received a work recently published at Calcutta, by that celebrated Hindoo philosopher, Rammohun Roy, The work is entitled, "*A second appeal to the Christian public in defence of the precepts of Jesus.*" This writer had been much abused in the magazines published by the Baptist missionaries, because he published and circulated among his countrymen simply the *preceptive* parts of the New-Testament, and not the doctrinal parts and miracnlous relations. He defended himself against the attacks of the Baptist missionaries, in a work called "An appeal to the christian public in defence of the precepts of Jesus." This appeal was reviewed in a periodical work published at Calcutta, called the "Friend of India." The "Second Appeal," is a reply to this review. The writer has, as we remarked in No. 43, manifested great natural acuteness, and force of mind, as well as a wonderful knowledge of the scriptures, and critical skill in interpreting passages of doubtful meaning.

We propose, in a few successive numbers to give a *brief abstract* of this very extraordinary and very able work.

The first chapter is entitled,

General defence of the precpts in question.

The Reviewer of Rammohun Roy's book labours to establish two points—"1st the truth and excellency of the miraculous relations and of the dogmas found in the scriptural writings, and 2ndly, the insufficency of the compiled precepts of Jesus alone to lead to salvation, unless accompanied with the important doctrines of the Godhead of Jesus and his atonement." To what the reviewer says respecting the truth of the miraculous relations &c, our author replies, that as he himself never expressed the least doubt of their truth, the reviewer's labour in establishing them is quite superfluous. He then proceeds to assign his reasons for separating the precepts from the abstruse and miraculous relations of the New Testament. The abstruse doctrines, says he, "are liable to the doubts and disputes of free-thinkers and anti-christians," and the accounts of miracles "are capable at best of carrying little weight with the natives of this part of the globe, the fabricated tales handed down to them being of a more wonderful nature."

In relation to the *second* position laid down by the reviewer, that the precepts &c. are not alone a sufficient guide to happiness, Rammohun Roy replies, "I deeply regret that the Editor [meaning the Editor of the work in which his book was reviewed] should appear to have overlooked the authority of the gracious author of this religion in the several passages cited by the Compiler [Rammohun Roy] in his appeal to prove beyond doubt the sufficiency of the precepts in question to procure eternal life." After stating that he would again attempt a proof of his position respecting the precepts, by requoting some of the passages which he had brought to view in his former appeal, he proceeds to say, "I humbly entreat to know, if I be persuaded to believe in the divine origin of those passages, and in the entire veracity of their author, how I am to reconcile their authority with the position maintained by the learned Editor as to the insufficiency of the precepts of Jesus to guide to peace and happiness." He here quotes a variety of passages in the very words of Jesus, to prove his position. As these passages are too numerous to be given at length, we shall only refer to them, requesting our readers, if they would perceive the true power of his argument, to take their bibles and examine the passages referred to. *Matthew*, xxii. 37, 38, 39, 40—*Mark* xii. 29, 30, 31—*Mat.* vii. 12—*Luke* x. 25, 26, 27, 28—*Mat.* vii. 21, 22, 23, 24, 25, 26—*Luke*, xi. 27, 28—*John*, xv. 12 and 17—also do. xiii 34, 35.

"Observing those two commandments," says Rammohun Roy, "(verses 37, 38, and 39 of chap. xxii *Mat.*) selected by the Saviour as a substitute for all the law, and the prophets, and sufficient means to produce peace and happiness to mankind, the compiler [Rammohun Roy] never scrupled to follow the example set forth by Jesus himself in compiling such precepts as include those two commandments and their subsidiary moral doctrines, as a true substitute of the gospel without intending to depreciate the rest of the word of God."

He further vindicates his compilation of the precepts, in the following manner. Alluding to the passage "On these two commandments (viz. to love God, and to love our neighbours) hang all the law and the prophets," he observes,

"Every one must admit that the gracious Saviour meant, by the words "the law and the prophets." all the divine commandments found in the Scriptures, obedience to which is strictly required of us by the founder of that religion. *Luke*, xi. 28, "Blessed are they that hear the word of God and keep it." *John*, chap. xiv. 16, "If you love me keep my commandments." Had the manifestation of love towards God with all our strength, and towards our neighbours as ourselves, been practically impossible as maintained by the Editor, or had any other doctrines been necessary to lead to eternal life, Jesus of Nazereth, (in whose veracity, candour and perfection, we have happily been persuaded to place implicit confidence,) could not, consistently with his office as the Christ of God, have enjoined the lawyer to the obedience of those two commandments, and would not have promised him eternal life as the reward of such obedience; (*vide Luke* x. 28, '*This do and thou shalt live*,') for a man possessed of common sense and common humanity would not incite another to labour in vain by attempting what was practically impossible, nor delude him with the promise of a reward upon conditions beyond his power to fulfil; much less could a Being, in whom dwelt all truth, and who was sent with a divine law, to guide mankind by his preaching and examples, inculcate precepts that it was impracticable to follow. *John* xiv. 21. 'He that hath my commandments and keepeth them, he it is that loveth me.' chap. xv. 14, Ye are my friends, if ye do whatever I command you,' &c. These and many other passages of a similar import exhibit clearly, that love of and adherence to Jesus can be evinced solely by obedience to the divine commandments. But if the observance of those commandments be treated as practically impossible, the love of Jesus and adherence to him must likewise be so considered, and christianity altogether regarded as existing only in theory."

In p. 111 of the Review of Rammohun Roy's first appeal, the writer says "The most excellent precepts, the most perfect law, can never lead to happiness and peace, unless by causing men to take refuge in the doctrine of the cross." By this, Rammohun Roy supposes is meant the doctrine of the vicarious sacrifice of Jesus on the cross, as an atonement for the sins of mankind, and he contends that the adopting this position, will oblige us to set at defiance the express commandments of Jesus on the ground that the manifestation of the laws enjoined by him is practically impossible. He here in a very respectful manner calls upon the Reviewer of his book, to point out even a single passage pronounced by Jesus, enjoining a refuge in such a doctrine of the cross, as allsufficient or indispensible for salvation.

"It is however evident, [continues he] that the human race are naturally so weak, and so prone to be led astray by temptations of temporary gratifications that the best and wisest of them fall far short of manifesting a strict obedience to the divine commandments, and are constantly neglecting the duty they owe to the Creator and to their fellow creatures; nevertheless, in reliance on numerous promises found in the sacred writings, we ought to entertain every hope of enjoying the blessing of pardon from the merciful Father through repentance, which is declared the only means of procuring forgiveness of our failures."

He here quotes a variety of passages in confirmation of his position that repentance is the only and a sufficient means of procuring forgiveness, and concludes the chapter with the following remarks,

"The foregoing authorities and remarks will, I trust, suffice with every candid reader, as my apology for persisting in the conviction, that the precepts compiled and published as a guide to peace and happiness, though deficient in respect to speculative doctrines and creeds, as well as narrative, yet contain all that is essential in practical christianity; since they teach us the performance of our duty to God and to our fellow-creatures, and the most acceptable atonement on our part to the All-merciful, when we have fallen short of our duty."

Strictures on Extracts from Dr. Miller's Letters.

In undertaking to remark on the extracts that have been published in the Recorder, from Dr. Miller's letters, we have commenced no ordinary task. We do not mean however by this remark, that there is any difficulty in refuting whatever there is of argument in Dr. Millers' letters. We allude to the misrepresentations and to the distorted views of our principles which are given in almost every page of the book, and to the consequently awkward and embarrassing situation, in which a man is placed, who, while he attempts a reply, wishes to avoid every thing like harshness or disrespect to his opponent. In relation to the general character of Dr. Miller's book, we are compelled to say, that in the whole course of our reading, it has never been our misfortune to meet with a book, that laid us so constantly under the painful necessity of complaining of unfairness and misrepresentation. We do not say, for we are far from supposing, that Dr. M has *intentionally* misrepresented us; but we do say, that his book abounds, more than any thing of the kind which we have ever seen, with gross mistatements, and unfounded and illiberal insinuations respecting Unitarian principles. This is the circumstance which renders an attempt to reply so truly irksome. We are obliged in mere self-defence to repeat and repeat till we are tired and disgusted, the same unseemly charge of misapprehension, misstatement, and uncandid insinuation. If Dr. Miller's book contained a connected and fair argument against Unitarianism, we could pursue the subject with some satisfaction, and with some prospect of termination. But made up as it is, of a round of positive assertions, and of conclusions drawn from assumed but false premises, we have no other resort but the unwelcome course of impugning and contradicting his statements and assertions, preparatory to a declaration of what are our real principles.

In page 42, speaking of the internal satisfaction to be derived from the different systems of religion, Dr. M. inquires, which is the most favourable to comfort, that system "which directs the guilty and burdened mind to a Saviour,—*able to save to the uttermost*, or that which represents this Saviour as a mere man—a *fallible peccable* man—a man liable to *ignorance*, *prejudice and sin*?" As though Calvinism was the only system which directs the burdened sinner to a Saviour *able to save to the uttermost*, and as though it was really *true*, that Unitarians represent the Saviour as a *fallible peccable* man. It is *not* true. Whatever may be the belief of individual Unitarians, *this* is a false insinuation respecting their principles as a sect. They *do* believe with full assurance of faith, and it is the source of their best and purest joys, as well as the foundation of their most exalted hopes, that Jesus Christ, is, by the appointment of God, a Saviour *able to save to the uttermost* all who come unto God by him. They believe too, that this salvation is not merely the rescuing them from pain and suffering, but from the power and dominion of sin which is the cause of suffering.

Again,—What shall we say to the suggestion that Unitarianism is "friendly to carnal and groveling joys," and to such as "are connected with scenes of unhallowed sensuality"? Shall we so far countenance the charge as to admit, for one moment, the thought of seriously replying to it? Shall we distrust the good feelings and justice of the christian community so much as to suppose a serious reply necessary, to a charge so utterly unfounded?

"I do consider the undoubted fact, (says Dr. Miller) that Unitarianism allows all classes of men, even those against whom the word of God denounces the most awful threatenings, to dismiss all anxiety about their condition, and to live at ease, as one of the most conclusive symptoms of its anti-christian character. That system cannot be of God, which in proportion as it takes more full possession of the mind, renders it more firmly attached to worldly pursuits and pleasures, more at ease in a licentious course, less inclined to the duties of devotion, and more reluctant to think of death and eternity."

Here again let the reasonable and honourable part of mankind judge between Dr. Miller, and Unitarians. We feel the strongest confidence that every person of fair mind who reads this paragraph and who knows anything about the subject, will decide at once, that Dr. Miller is, on the most favourable construction, either utterly ignorant of the subject whereof he affirms, or so blinded by prejudice as to be entirely an unfit person to speak publicly of the moral character of Unitarianism. Surely Dr. M. has in this instance, as in many others, overshot his mark. For though he may for a time, produce an impression on those who form their opinions of us from hearsay, and not from fair investigation, yet there is a large proportion of the community who know Unitarians too well, to yield a moment's assent to anything so palpably incorrect; and in addition to this, the whole character and life of Unitarians is, happily, a practical refutation of the charge, and cannot long fail to convince every mind that has the least claim to ingenuousness, that our principles are not what they have been represented—that all the reproach that has been, and continues to be, so lavishly heaped upon us, is entirely unmerited, and that its authors have been guilty of a most culpable disregard to the reputation, usefulness, and happiness of their christian brethren. If when *such* a time arrives, (and arrive it must,) the gentlemen who have been most ready to give currency to evil impressions respecting us, should feel their influence declining, in a ratio proportioned to their former zeal, in destroying the influence of others, let them not repine, but bear it meekly as the true and natural consequence of the course they have so eagerly pursued.

Our readers will perceive under the head "Religious Intelligence" an account of the United Domestic Missionary Society lately formed at New-York. We are happy to perceive the attention that is given in various parts of our country to the subject of furnishing the new settlements and destitute parts of our country with religious teachers. Among the institutions for the purpose, we desire again to call the attention of the public, to the Evangelical Missionary Society in Massachusetts. This is an institution which we feel the most undoubting confidence in recommending as worthy the generous patronage and support of all men of benevolent and Christian principles. It is not an institution that begs money to be scattered on the four winds of heaven at the will of an inexperienced and warm headed missionary. Its funds are appropriated to aid the permanent support of judicious and pious preachers in new settlements, and to build up societies in places where the population is thin, or the state of society broken. It chooses the most eligible situations and confines its operations to them till it has effected the valuable purpose of establishing the regular administration of the Christian Ordinances. Connected with this purpose is that of establishing and encouraging schools and qualifying teachers. This plan it has pursued and continues to pursue with success. By this Judicious application of its funds, they are turned to some account. The good that is effected is visible and palpible, and it is without doubt incalculably greater than where the funds are appropriated to support missionaries in perambulating the country.

RELIGIOUS INTELLIGENCE.

The following further particulars of the life of Rammohun Roy are from Mr. Ward's Farewell letters, and were lately published with the accompanying remarks in the N, H. Sentinel.

Mr. Ward, in his "Farewell letters to his friends in Britain and America," thus speaks of Rammohun Roy, the Indian "convert" to christianity.

"The sect of Rammohun Roy is fast increasing, and to it are attached several powerful families." "Still, perhaps, some persons may doubt whether these conversions can be relied on. To the consideration of such I would submit the following facts.—Rammohun Roy, a young bramhun of the highest rank before his conversion, set fire to the pile which burnt his living mother to ashes. I have heard this convert preach with such pathos and effect in the Hindoo language at Dum-Dum, near Calcutta, that his auditory have been drenched in tears." Page 133.

In page 159, Mr. Ward says—"In Rammohun Roy of Calcutta, we have another proof that the knowledge of European science, and the practice of idolatry, are incompatible. This bramhun has written against *polytheism*, and yet he is *by no means a christian*."

Mr. Ward bears testimony to the bramhun's *conversion*—he had heard him melt his audience into tears, when doubtless comparing his former religion, and its cruel rites, with christianity which he had embraced—and had written against polytheism [a plurality of Gods]—yet "he is *by no means a christian*"! We know of no way to reconcile the first testimony with the last, unless we conceive of Mr. W's imbibing, after a portion of his letters were written, the late dogma taught by Dr. Miller and Dr. Mason, that Unitarians are not christians!

United Domestic Missionary Society.

The united domestic missionary society was formed at New-York in May, by delegates from various domestic missionary societies, who agreed to concentrate and unite their efforts in a common cause under the above name.

MISSION IN CHINA.

The London Missionary Society commenced its exertions in China in 1807 by sending out Mr. Robert Morrison. Some years afterward, Mr. Milne was associated with Mr. Morrison. As preaching is wholly forbidden in China, the missionaries couldaccomplish their purpose in no other way than by translating and publishing the scriptures and tracts.

The translation of the whole scriptures into Chinese which is said to be the language of one fourth part of the human race, was completed in 1819. But the printing and circulation of christian books and tracts as well as preaching, are also prohibited by the Chinese government. The Chinese bible is printing at Molacca, where Mr. Milne has established himself; and it is expected that it will be circulated in China by means of the vessels from different provinces of China that trade at Malacca.

An institution has been established at Malacca for the cultivation of Chinese and English literature, with a view to the dissemination of the gospel.

A Methodist camp meeting was lately held at Lunenburgh, (Mass.) It commenced on the evening of Wednesday June 5th and continued till the evening of Sunday the ninth.

The Rev. Mr. Temple, who belongs to the Palestine mission, and is now residing at the island of Malta in the Mediterraneans writes that the press which he carried out will soon be put in operation, in printing tracts &c. in modern greek.

The Paris Bible Society has been established about three years. Since October last eleven new Auxiliary Societies have been formed. Enlightened catholics on the continent are desirous of receiving the bible; and in one part of Germany, notwithstanding great opposition, the demand for it is daily increasing.

ROMAN CATHOLIC CLERGY.

THIRTY FIVE years ago, there were no Roman Catholics in the United States, or rather, none who publicly worshipped GOD according to the rites of that church. Until the year 1790 there was no Roman Catholic Bishop, when the reverend and pious JOHN CARROLL was appointed

and consecrated Bishop of Baltimore. He was afterwards consecrated Archbishop, and continued in that high office until his death. There are now in the United States one Archbishop, seven Bishops, one Coadjutor and one Exempt. No denomination of Christian Ministers in the U. States, stand higher in respect and esteem than the Roman Catholic Clergy, and none of them deserve more for their unwearied attention to the sacred duties of their offices, their love of order and good learning, and the care they take to preserve the morals and repress the vices of their parishioners. The following are the names of the Roman Catholic Superior Clery:

ARCHBISHOP.—Most Rev. AMBROSE MARESCHAL, Baltimore.

BISHOPS.

1. *Of Boston.*—Rt. Rev. JOHN CHEVERUS, Boston. [Erected 1808.]
2. *Of Bardstown.*—Rt. Rev. BEN. J. CLAGGETT, Bardstown, Kentucky. [Erected 1808.]
3. *Of New York.*—Rt. Rev. JOHN CONOLLY, New York. [Erected 1808.]
4. *Of Philadelphia*—Rt. Rev. HENRY CONWELL. [Erected 1808.]
5. *Of Richmond.*—Rt. Rev. PATRICK KELLY [Erected 1820.]
6. *Of Charleston.*—Rt. Rev. JOHN ENGLAND. [Erected 1820.]
7. *Of Cincinnati.*—Rt. Rev. EDWARD FENWICK. [Erected 1821.]

The Rev. Mr. DAVIS is Coadjutor to the Bishop of Bardstown, and the Rt. Rev. WM. DUBOURG, an exempt Bishop of New-Orleans.

Centinel.

DOMESTIC SUMMARY.

Yesterday being the anniversary of our national independence, the day was celebrated by the usual orations, festivities and rejoicings, in various places in this vicinity. In this city an oration was delivered by John C. Gray Esq. at the Old South before the city authorities, and a numerous assemblage of citizens. His Excellency the Governor, his Honour the Lieutenant Governor, and other gentlemen of distinction, united in the celebration. After the public services abont 400 gentlemen partook of a cold collation, that had been prepared on the floor of the State House. An oration was also delivered in Phanuel Hall by Andrew Dunlap Esq., and a large number of respectable citizens afterwards partook of a collation prepared at that place. The rejoicings of the day and evening closed by a splendid display of fireworks on the common.

TREATY WITH FRANCE.

A convention of Commerce and Navigation has finally been settled between the United States and France. It was made known by proclamation of the President in the Intelligencer of the 26th ult.

Gen. Dearborn, Minister to the Court of Portugal, with his suite, will take passage in the new ship Spartan, expected to sail in eight or ten days.

The Baron G. HYDE DE NEUVILLE, envoy extraordinary and minister plenipotentiary from France, has had his audience of leave with the President of the U. S. previous to his return to France. It is expected his excellency will before long embark for France, from New-York.

Mr. Charles Coan, of Johnstown a highly valuable citizens, has lately died in consequence of on injury received from the upsetting of the stage in which he took passage from Albany. The upsetting of the stage was occasioned by a practice in which the drivers indulge themselves of running their horses to pass other Stages.

The cost of the Housatonic Canal, which is in contemplation from the tide waters of that river, to the Massachusetts line, is estimated at $599,400, which is to be divided into shares of $100 each. Mr. Tomlinson, one of the commissioners, has opened a subscription for shares in the city of New York. The conditions of subscription are five per cent on the amount subsribed at the organization of the company, and the remainder from time to time by order of the Directors.

The proprietors of the New-York and Charleston packets have made arrangements to sail from Charleston every Monday morning instead of Sunday.

By a letter dated Charleston S. C. June 17th it appears that there has been an expectation of an insurrection of the black population. Preparations were made for an attempt to take the city. Such precautionary measures have been taken as will undoubtedly secure the inhabitants against danger that has been apprehended.

P. S. Since the above was in type, we have seen a gentleman who has just arrived from Charleston who states that notwithstanding the exertions made by the inhabitants, to prevent an insurrection of the blacks, there was a great degree of alarm prevailing.

It was expected that the time of attack would be the evening of the fourth of July. We are told that the particular circumstance which had most influence in driving them to this desperate purpose, was a refusal on the part of the City and State Authorities, to allow them to have preaching in a church which they had erected just without the bounds of the city.

Fires.—By the late mails we have received further accounts of the fire which we mentioned in our last as having occured at Batimore.

The number of buildings destroyed was about 30. We are told that the loss of lumber was not short of *one hundred thousand dollars.* The fire is supposed to have been the work of an incendiary.

The woolen mills belonging to Mr. Levi Platt, of Plattsburgh N. Y. were destroyed by fire on the 15th inst. together with the whole machinery, and 400 lbs. wool.

Mr. Owen calculates that the labour of 400 millions of workmen would be required, to produce the British goods of all sorts now manufactured with the aid of machinery.

In the Circuit Court, at the village of Waterloo N. Y, Hetty McWharton lately obtained a verdict of $700, against James Thompson, for a breach of promise of marriage.

General Cadwalader, the chosen umpire of both parties in the controverted election of trustees for St. Mary's church, has decided in favor of the party attached to the Rev. Mr. Hogan.

Phila. Gaz.

EASTPORT, June 15.

Emigrants.—During the last week seven hundred and thirty seven Emigrants, arrived at St. Johns, from different parts of Ireland. A part of them it is said intend settling in the U. States.

The Athenæum.—The suberb edifice in Pearl-street prepared for the permanent establishment of this extensive and useful Institution, was opened on Tuesday. The arrangements of the book-cases, the reading and conversation rooms, and the distribution of the statues, busts, paintings, and cabinets, do credit to the taste, science, and diligence of the Committee which has had the direction of them.—*Cent.*

Murder.—This morning the body of an Irish labourer named Thomas Branagan, was found dead in a house near the Town Dock, bearing evident marks of violence on his forehead and breast. A Coroner's Inquest was summoned, and the verdict of the Jury, after a long examination, was, "that Branagan came to his death by blows received from Owen Sherry."

Wed. Eve. Gaz.

Shipwreck.—The schooner golden Pheasant, Capt. Wheeler, 3 days from Philadelphia, for Havanna was upset in the gulph N. E. cape Hatteras on Saturday morning 22d Ult, at 2 o" clock, in a violent squall. Capt. Wheeler and the Crew were all taken off after having been on the wreck 14 hours, by Capt. Dickerson of the brig Jane, from New-Orleans for Boston.

Hail.—The crops of cotton and corn at Claiborne, Alabama, were lately almost entirely destroyed by a severe storm, of rain and hail.

THE ARTS.

We understand that Mr. S. F. B. Morse has commenced a painting designed to represent the interior of the Hall of Representatives at Washington. The picture comprises upwards of ninety figures of distinguished characters members of Congress and others, 87 of which are portraits from sittings. The size of the picture is eleven feet, by seven feet six inches.

The celebrated Canova has executed a new groupe, Jesus Christ dead; the virgin Mary, and Mary Magdalen. Michael Angelo and others had treated the same subject, but it is said that the work of Canova surpasses every preceding attempt.—*Nat. Gaz.*

LITERARY.

An Atlas is about to be published at Philadelphia, which will contain a chart of the constitution of the United States, and the most important provisions of the constitutions of the *twenty four* individual states, classed under their various heads, and so arranged that your eye in five minutes can ascertain the provisions on a given subject in all the constitutions.

Proposals have been issued by Mr. Thomas W. Shepherd, for publishing in this City, a Newspaper to be entiteled the *New-England Farmer.* It is to be edited by a gentleman of Science, conversant with the practice as well as the theory of husbandry. Such a work would, no doubt prove highly useful to the agricultural Community, and we hope that the proprietor will find sufficient encouragement to induce him to commence the publication.

Our readers will perceive, by an advertisement on our last page, that Mr. James Loring No. 2, Cornhill, has published a new edition of the first part of Dr. Watt's valuable work on the *improvement of the mind.* Those parents and instructors who take the pains to read Dr. Johnson's remarks upon this work, as quoted in the advertisement, will need no recommendation of ours to lead them to examine its merits, and to introduce it into their families and schools. The edition to which we have referred has advantages above any other which we have seen. It was particularly designed for the use of schools, and contains a series of judicious questions which fit it excellently for this purpose. The questions not only assist the instructor, but are adapted greatly to aid and stimulate the pupil, by placing his task before him in a definite and certain form. We sincerely hope that this work may soon find its way into all our academies and schools.

A new American novel, called the pioneers, by the author of the Spy, is to be published in October next.

FOREIGN SUMMARY.

By the late news from Europe it is stated that a new Congress of the Continental Sovereigns, was to be held at Florence, in which Turkey was to be represented.

A letter from Palermo of April 23d announces the evacuation of Sicily by the Austrian troops.

The statements respecting the probability of war between Turkey and Russia, continued of the same uncertain and contradictory character as formerly. The prevailing opinion, however, was that war would probably take place.

By the latest news from Europe we have very distressing accounts of the state of things in Ireland. Excessive rains have inundated their lands and destroyed the crops. Many it is said have actually died of famine, and the typhus fever, the usual companion of famine, is sweeping off many more. Great exertions were making in England for the relief of the sufferers. Disturbances and outrages still continued, and it was feared would increase unless timely relief was given them from their present wants.

By the latest accounts from Smyrna, it is stated that from 15 to 20 Greeks were daily murdered there, and on the 9th of April no less than 40 "fell victims to the popular frenzy." All the shops were closed, and "murder, pillage and burning were the order of the day."

The revenue of England, for a month, ending the 4th of May, was, £300,000. more than the corresponding month last year.

The Archbishop of Armagh, the primate of Ireland, died on the 6th inst,. in London, by takeing two ounces of laudanum by mistake.

The Abbe Sicard, the celebrated instructor of the deaf and dumb institution, died in Paris May 10th at the advanced age of *eighty.*

THE SLAVE TRADE.

At the meeting of the African Institution in London, on the 10th of May, the measures adopted by the American Government, for the suppression of the slave trade were highly approved of by the several speakers. Mr. Brougham pronounced a warm panegyric upon the example of the U. States in making the trade piracy, and upon Mr. Randolph, (who was present) for his great efforts in promoting that act.—*Lon. pa.*

An order has been transmitted to London, to purchase 400,000 muskets, for the Russian army, the cost of which may be about two millions of dollars.

Paris, May 7th.

The Prince and Princess of Denmark took leave of the King and roval family yesterday. They set out early this morning for London, were they remain for two months.

The Prince and Princess of Denmark are expected in town by tomorrow night, and Warwick house has been got in complete readiness for their reception.

A letter from Pera, dated the 25th of March, draws a frightful picture of the situation of the unfortunate Christians at Constantinople; they were flying by thousands, and the number of them was estimated at upwards of 50,000, who had embarked, or who were about to implore an asylum of the European Ambassadors.

UPPER NILE, &c.

Extract of a letter from an American gentleman to his father in Boston, dated Malta, April 16, 1822.

"By my last, [June 20, 1820,] you know that I was upon the point of accompanying Ismael Pacha to the conquest of the countries on the upper Nile. The expedition was crowned with the most complete success, and has laid open to the knowledge of the world a superb country, and will occasion no small acquisition to the geography of Africa. I cannot, in the compass of a letter, which I am obliged to make a short one, inform you of my adventures in this romantic and fortunate expedition. My journal of it has been sent to England for publication, and copies of it may possibly reach America in two months. I have had the honour of contributing to the success of a most extraordinary expedition, which had been singularly successful, and of being the first civilized man that was ever on the banks of the Great Bahirel Abiad, *which we have ascertained to be the main branch of the Nile*, and *probably the Niger.* The singularity of this having fallen to the lot of a native of the new world attaches, in the opinion of Europeans, no little honour to myself, and I hope will bring some to my country." *Cent.*

Copenhagen, (Den.) April 27.

In the memory of man there was never so much damage done by storms as during the last winter. It is estimated that 2000 vessels and 20,000 men have perished on the coast of Europe, of which 200 ships and 2500 men were lost on the Danish coast alone.

DISEASES IN ASIA.

Accounts from India give the most distressing details of the destructive progress of the cholera morbus. The ravages at Bussorah have been most dreadful. Of the principal merchants of the place, not one remains alive, all having fallen victims to the prevailing scourge. The deaths amount to 150 per day on an average, and the inhabitants were flying from the place in every direction. The epidemic had found its way to the Arabian coast, and was doing incredible mischief. In the province of Omman it had carried off 40,000 people; and in the city of Muscat and its neighbouring villages, no less than 10,000 persons had fallen victims to it, in the short space of ten days. *Gaz.*

COMMONWEALTH OF MASSACHUSETTS.

AN ACT respecting the Court of Probate in the County of Worcester.

BE *it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same*, That from and after the passing of this act, there shall be two terms of the Probate Court holden in each year in the town of Barre, in the County of Worcester at such times as the Judge of Probate for the said county shall appoint, giving due notice thereof.

Approved by the Governor.
June 13, 1822.

AN ACT in addition to an act, entitled "An act defining the general powers and duties, and regulating the office of Sheriff."

BE *it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same*, That no Constable shall be suffered to appear in any Court, or before any Justice of the Peace as Attorney to, or in behalf of any party in a suit, or shall such Constable be allowed to draw, make or fill up any plaint, declaration writ, or process.

§2. *Be it further enacted.* That if any Constable shall be guilty of a breach of this act, he forfeit and pay the sum of fifty dollars, to be recovered by action of debt in any Court proper to try the same, to be for the use of the person who may sue, or prosecute therefor.

§3. *Be it further enacted*, That this act shall take effect, and be in force from and after the first day of July next.

Approved by the Governor.
June 15, 1822.

AN ACT to prevent the destruction of Pickerel and Trout, in the rivers, streams and ponds within this Commonwealth.

BE *it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same*, That from and after the first day of July next it shall not be lawful, to take or catch any Pickerel or Trout in any of the rivers, streams, or ponds within this Commonwealth, by day or night, in any other way or manner, than by hooks and lines, and every person so offending contrary to the true intent and meaning of this act, upon conviction thereof before any Court of competent jurisdiction for the county where the offence is committed, shall pay a fine of fifty cents, for each and every Pickerel, or Trout so taken; which fine shall be paid to the person who may sue for and recover the same.

Approved by the Governor.
June 15, 1822.

DEDICATION.

A new Baptist Meeting-house was dedicated to the worship of God, at Providence, on Thursday the 20th ult. It is said to be erected on the identical spot on which Roger Williams raised his first crop of Indian Corn, after his removal to that place.

Ordination.—On Thursday the 27th ult. Mr. MICHAEL CARLTON was ordained Pastor of the Baptist Church of Christ in Hopkinton, N. H.

MARRIED,

In this city on Sunday evening last, by the Rev. Mr. Wisner, Mr. Johnson Colby, to Miss Ann Thompson, both of this city.

At Nassau, N. Y. on the 23d inst. the Hon. Francis Baylies, of Taunton, (Mass.) to Mrs. Elizabeth Deming, of New-York.

In Winchendon, Mr. Arba Reed to Miss Eunice Adams, daughter of Col. Benjamin Adams.

In Medfield, Capt. Jeremiah Baker, of Dedham, to Miss Abagail Prentiss, daughter of the late Rev. Thomas Prentiss, of Medfield.

In Providence, Benjamin Franklin Hallett, Esq. Attorney at Law, to Miss Laura Larned.

At East-Windsor, Conn. Dr. Edward Tudor, to Miss Elizabeth G. Dabney, daughter of the late John Dabney, Esq. of Salem

In Bangor, Rev. Abraham Jackson, of Machias, to Miss Hannah A. Hill, of Bangor.

In Providence, Mr. Nehemiah Scarborough to Miss Susannah Sibley.

In Framingham, on the 18th ult. Mr. Jonathan Eames of Sherburne, te Miss Sally Pratt, of Framingham.

DIED,

In this city, Miss Matilda Malcomb, daughter of Daniel C. Malcomb, aged 18.—On Thursday 26th ult. Mr. Wm. S. Skinner.

In this city Mrs. Mary Miller, aged 45; Mr. Peter Jausand, aged 55 a native of Marseilles.—Sarah Abbot Williams, daughter of Mr Thomas R. Williams, aged 7 years and 4 months.—Mr. Ebenezer Stone, formely of Union, Me. aged about 40 years.

Drowned, in this harbour, on Sunday, by the upsetting of a boat, Messrs Amasa Williams,, Wm. Loom, and Wm. Trask. Also, drowned near Russia wharf, while bathing, a young man, a native of Prance, belonging on board ship Charles.

At Quincy, Mrs. Mary, wife of Mr. John Pray, aged 68.

In Wilmington, Ann Ferris, a Public Speaker of the Society of Friends.

In Charleston, S. C. Mr. John Reed, formerly of Burlington, Mass.

In Littleton, Capt. Joseph Breck, aged 51, formerly of Boston.

In Charlestown, Mr. Samuel Tufts, Jr. aged 52.

In Hanover, N. H. Mr. John Warner, a member of the Junior Class in Dartmouth College, aged 19.

At Bellows Falls Capt. Benj. Williams, æt 72

At Bridgewater, on Friday lart, Mr. John Foster, of Boston, aged 48.

In Middleborough, 16th ult. Mr. Jeremiah Thomas, jr. aged 28.

In Salem, widow Tabitha Leworthy, aged 64.

In Warwick, Mass. Mrs. Betsey M. Smith, wife of the Rev. Preserved Smith, Jun.

Drowned, from on board ship Patterson, in the Texel roads, April 4th, Mr. Thomas L. Dow, seaman, belonging to Wakefield, N. H.

In Bangor, suddenly, Mrs. Jemina, wife of the Hon. William D. Williamson, Member of Congress for that District, aged 36.

POETRY.

PARAPHRASE ON PSALM cxxxvii.

I.

The daughter of Babel shall sit in the dust—
Her splendour of triumph be sadden'd with tears,
She shall mourn o'er the rampart, no longer her trust,
The blood of her race shall atone her arrears,
For she pour'd upon Zion the vials of woe,
And she scoff'd at her sons in the land of the foe.

II.

We sat by the streams on the willowy brink,
We gaz'd on our harps as they silent hung near,
We thought upon Zion—'twas painful to think,
We heard the proud harlot—'twas madness to hear;
Come, sing, said the scorner, a song of your mirth,
The song which ye sang in the land of your birth.

III.

Ye desolate scenes, yet as beauteous as dear,
Ye glories, the light of our harp and our song,
Who can revel in mirth while shedding a tear?
Who can smile at remembrance of ruin and wrong?
Or shall we sing of Zion—the city laid low,
In the days of our grief, in the land of our foe?

IV

We'll think upon Zion—bnt not as she is—
Her increase of glories which yet are to be:
We'll sing of the Lord—her restorer of bliss:
We'll praise her avenger—how blessed is he!
Who will give unto Babel the cup which she gave—
The shrieks of the childless, the groans of the slave.

F. S.

Chichester, Jan. 26. 1822.

STANZAS

Written during a Marine Excursion in August, 1821,

BY T. MOORE, ESQ.

See how beneath the moon-beam's smile
Yon little billow heaves its breast;
And foams and sparkles for awhile,
And murmuring there subsides to rest.

Thus man, the sport of bliss and care,
Rises on Time's eventful sea;
And having swell'd a moment there,
Thus melts into Eternity.

MISCELLANY.

ON THE FOLLY OF ATHEISM.

One evening, when Diderot and Roux had outdone each other in talking Atheism, and had said things to call down a thousand thunderbolts on their heads, *if thunderbolts fell on such occasions*, the Abbe Gallani, who had listened *patiently* to this dissertation, said—Gentlemen, gentlemen, allow me to say, that if I were the Pope, I would clap you both up in the Inquisition; or, if I were King of France, in the Bastile; but having the happiness to be neither, I have only to promise to meet you here next Thursday, and I hope you will hear my answer as patiently as I have heard you." "Very well," they all exclaimed, and particularly our Atheists, "*on Thursday.*"

Thursday came, and after dinner and coffee, the Abbe gathered himself up into an arm-chair, cross-legged, like a tailor; and, as the weather was hot, holding his wig in his left hand, and gesticulating with his right, he proceeded as follows:—

"Let me suppose that one of you, gentlemen, who believe that this world is the production of chance, were to go to a gaming table, and your adversary were to throw seize-ace, once, twice, thrice, four, five, and six times running, our friend Diderot would lose his money, and think the devil was in the dice. Very well, the game proceeds, and your adversary still goes on throwing the main of seven, and without variation or interruption wins every stake. Diderot will now lose his temper as well as his money;—he will now swear that the dice are loaded, that the adversary is a blackleg, and that the house is a *hell!* Ah, Mr. Philosopher! because the same side of the two dice came uppermost for ten or a dozen times, and you lose a few shillings, you firmly believe that is caused by trick, an art, a combination, in short by a *master swindler*, and his subservient tools; and yet seeing in the universe around you millions of combinations, more regular, more difficult, more complicated, and all certain—all useful—all beautiful—you never suspect that the *dice of nature* are loaded, that there is indeed an art, a combination, and *Master Intelligencer* above, who regulates the great play by his subservient tools, and confounds the reason and the skill of such short-sighted creatures as you."

Memoirs de l'Abbe Morellet.

MAPLE SUGAR.

Philadelphia, June 3.—A friend in Susquehanna county, has sent us a specimen of the sugar, obtained from the maple tree growing there. The grain of it is elegantly chrystalized, and is quite free from any empyreumatic, or other disagreeable tang, being indeed of so excellent a quality, that it has been pronunced by those acquainted with the West India article, equal to the best imported. No particular pains were taken to free it from molasses, but the person who made it, was careful to keep it clear of dust, leaves and other extraneous particles, which are apt to be blown into the kettles, when the sap is boiled in the woods, and which perhaps more than any thing else, have prevented it, from being as highly esteemed as it deserves to be.

Our correspondent says, that Maple is one of the most beatiful, and most useful in every respect of all our forest trees, and could be cultivated to any extent. The sugar making, he adds commences at a season when the farmer can do little else—between the breaking up of the winter, and the full opening of the spring. But what must be a most pleasing consideration to the Philanthropist, is that it is not stained with the blood of Slaves, but worked by freemen, on their farms."

The eligibility of Sugar, or other articles for cultivation, is to be determined by the quantity of produce they yield, to a given portion of labour and capital employed, and their relative price in the market. We have not sufficient data at hand, to form a Judgement on this subject, but we think it not improbable, that from the great influence of habit, the inhabitants of many districts, may have continued to cultivate grain, when the making of Sugar would have been more profitable. At any rate, as many of those trees are produced spontaneously, and as the season of the manufacture of Sugar is when the farmer can do little else, this branch of business, in those districts, should, not be neglected in any well regulated rural establishment, and if they have more than they want for their own use, provided the surplus equals the specimen sent to us, they may calculate on its bringing in the Philadelphia market, a price as high at least, as that of the best West India Sugar.

It is highly gratifying to find that our natural resources are so extensive, and we hope to see the day, when the policy of the government, and the exertions of individuals, will contribute to turn them to their proper account. We should like very much to quote "*Susquehanna Sugar,*" in our weekly price current.

From the New-York Statesman.

PEACE SOCIETIES.

It was some time since announced by a brief notice in the papers: that an association was about to be formed in the county of Westchester to prevent litigation. We supposed at the time, that the notice was intended merely as a hit at those lawyers, who are fond of exciting, as well as settling hostilities; but it appears from the last Westchester Herald, that the citizens of the county seriously engaged in the philanthropic design of promoting peace, harmony, and good-will between man and man, and of settling their own disputes in their own way, upon a cheap and economical plan.

On the 3d inst. a public meeting was held at the house of Capt. John Smith, in North Castle, when John Ferris, Esq. was called to the chair, and Henry Van Kleeck appointed secretary.—A constitution was proposed, read by sections, and unanimously adopted. The following extracts will show the objects of the institution, and the manner in which they are to be promoted.

§1. "This Society shall be known by the name of the "Westchester Peace Society," and its sole object shall be to cultivate peace and harmony among men, and to exite a disposition to settle all differences by referring them to the arbitration of their neighbors, in preference to expensive and ruinous prosecutions.

§4. "Every and each member, before he shall commence a law suit against a brother member, shall state his grievances, either to one or more of the Managers, or to one or more of the persons appointed in each town by the Managers; whose duty it shall be to hear the complaint, and to call personally, or give notice in writing, to the persons complained of; and to effect, if possible, a settlement. But when this important object cannot be obtained, then the parties are to elect one or more Arbitrators, from the members of the society, whose duty it shall be to attend and decide as speedily as shall be consistent with justice, according to law and equity.

§5. "The object in forming this society, being to cultivate peace, and to prevent the destructive expenses of law suits—no officer, manager or member shall receive any compensation, excepting when employed as an arbitrator; in which case he shall be allowed seventy-five cents per day, to be paid by the parties, or by the party whom the Arbitrators shall consider ought to pay the expense, to be decided by a majority.

§8. "Each member, who signs his name to this constitution, pledges himself to observe the rules and regulations thereof, or be subject to suspension or expulsion, at the discretion and direction of the board of officers and managers."

The Society is not to be organized and go into operation till September next, when a meeting for the choice of officers is to be held at North Castle.

Now, though we do not entertain a particle of ill will against the lawyers, with whom it has been our good fortune thus far in life to be at peace and to receive at their hands little else than courtesies and favours yet we cannot but approve the plan of this institution, which if properly managed will be productive of much good. Justice may be administered by unofficial arbitrators who are acquainted with all the circumstances, and will not feel interested in protracting the suits of the parties, since the fee is not to exceed 75 cents per day.

It is worthy of consideration, whether similar societies might not be formed to advantage in other counties, and the expensive custom of going to law for the adjustment of trivial disputes in a great measure done away.

SINGULAR FIDELITY.

From Col. Stewart's "Sketches of Scottish Highlanders."

In the year 1795, a serious disturbance broke out in Glasgow among the Breadelbane Fencibles, Several men having been confined and threatened with corporal punishment, considerable discontent and irritation were excited among their comrades, which insreased to such violence, that when some men were confined in the guard house, a great proportion of the regiment rushed out and forcibly released the prisoners. This violation of military discipline was not to be passed over, and accordingly measures were taken to secure the ringleaders and bring them to punishment. But so many were equally concerned, that it was difficult to fix on the proper subjects for punishment. And here was shown a trait of character worthy of a better cause, and which originated from a feeling alive to the disgrace of a degrading punishment. The soldiers being made sensible of the natnre of their misconduct and the consepuent punishment, *four men voluntarily offered themselves to stand trial*, and suffer the sentence of the law, as an atonement for the whole. These men were accordingly marched to Edinburgh Castle, tried, and condemned to be shot. Three of them were afterwards reprieved, and the fourth was shot on the Musselburgh Sands.

On the march to Edinburgh, a circumstance occurred, the more worthy of notice, as it shows a strong principle of honour and fidelity to his word and to his officer in a common Highland soldier.

One of the men stated to the officer commanding the party, that he knew what his fate would be, but that he had left business of the utmost importance to a friend in Glasgow, which he wished to transact before his death; that as to himself, he was fully prepared to meet his fate; but, with regard to his friend, he could not die in peace unless the business was settled; and that if the officer would suffer him to return to Glasgow, a few hours there would be sufficient; that he would join him before he reached Edinburgh, and then march as a prisoner with the party. The soldier added, "You have known me since I was a child: you know my country and kindred, and you may believe I shall never bring you to any blame by a breach of the promise I now make, to be with you in full time to be delivered up in the castle." This was a startling proposal to the officer who was a judicious humane man, and knew perfectly his risk and responsibility in yielding to such an extraordinary application. However, his confidence was such that he complied with the request of the prisoner, who returned to Glasgow at night, settled his business and left the town before day light to redeem his pledge. He took a long circuit to avoid being seen, apprehended as a deserter, and sent back to Glasgow, as probably his account of his officers indulgence would not have been credited, In consequence of this caution, and the lengthened march thro' woods and over hills by an unfrequented route, there was no appearance of him at the hour appointed. The perplexity of the officer when he reached the neighbourhood of Edinburgh may be easily imagined. He moved forward slowly, indeed, but no soldier appeared; and unable to delay any longer, he marched up to the Castle, and, as he was delivering over the prisoners, but before any report was given in, Macmartin, the absent soldier, rushed in among his fellow prisoners, all pale with anxiety and fatigue. and breathless with apprehension of the consequences in which his delay might have involved his benefactor.

In whatever light the conduct of the officer (my respectable friend, Major Colin Campbell,) may be considered, either by military men or others, in this memorable exemplification of the characteristic principle of his conntrymen, fidelity to their word, it cannot but be wished that the soldier's magnanimous self devotion had been taken as an atonement for his own misconduct and that of the whole. It was not from any additional guilt that the man who suffered was shot. It was determined that only one should suffer, and the four were ordered to draw lots. The fatal chance fell upon William Sutherland, who was executed accordingly.

Agricultural.

TURNIPS.

To prevent flies from destroying turnips always choose a piec of *poor* land for your turnip patch, plough and harrow it until you get it very fine, then manure it well with ashes or well rotted stable manure; sow your turnip seed with Indian meal, that you may see wether you sow it too thick or too thin, then harrow in the seed with an iron tooth harrow, be not afraid of putting them too deep—if you brush them in they are scarcely covered, they are up before the root has taken any hold, and lying on the surface of the ground, they nearly all perish the first dry spell that follows after their coming up and you find it very convenient without further enquiry to cry out—'Oh! the detestable fly has eat up all my turnips; but choose poor land, make it fine and rich, and cover your seeds deep and the fly will fly away to your neighbors. The advice here given rests on the authority and practice of an epxerienced cultivator on the Reistertown road, who has not missed a crop of turnips for thirty years—for the common turnip, sow between the twentieth and the last day of July. If you want them sweet, a week or ten days later will make them so.—*Am. Farmer.*

From the New-England Palladium.

Messrs. Editors,—I noticed a communication in your paper, from a gentleman of Plymouth, upon pruning trees. [Alluding to a communication published in the Memorial of the 1st inst. from a gentleman in Middleborough.] His mode is correct, and the season of the year well enough; it should never be done, until the tree begins to foliate, and may be continued to the first of June and later.

He thinks it important that a composition should be discovered to put on the wounds.—This has been done. Some years since, the late E. Preble, Esq. of this city, informed me, that he used a *Tree Salve* made as follows:—"Take a quart of Tar, and one pound of Bees-wax; melt them together, and stir in, while cooling, a pound of red ochre."

With a knife spread this composition on the wound made by pruning, or where dead wood has been cut out; it entirely excludes the air and moisture; never becomes so hard as not to yield to the approach of the new wood over the scar; and will remain on until the wound is entirely healed. I have used it for several years and recommend it to all farmers, who wish to have *sound* and *thrifty* trees. The quantity above named will answer for two or three years, in a common orchard.

Let me add, that trees should be washed with a composition, made as follows, once in three or four years; it kills the moss, and all insects that lodge in the interstices of the bark, which it renders clean and smooth.

"Half a bushel of ashes, half a bushel of green cow dung, and one peck of lime, mixed with a sufficient quantity of water to enable you to lay it on the tree with a whitewash or paint brush.

The ground should be cultivated from the time an orchard is set out, until the trees are at least four inches in diameter; and when laid down to grass, a circle of three to six feet in diameter, should be kept clear of grass and weeds round each tree, *forever*; a wheelbarrow full of stable manure and ashes should be dug into this circle every spring and autumn; and three or four times during the spring, summer and autumn let the earth, within the circle, be dug over and raked smooth.

Whoever takes this little trouble, and allows no *caterpillars* to *live* on his tree, will have an orchard that he may be proud to show.

This is the proper treatment for all kinds of trees.

Prune Peach, Nectarines, Apricots, and Plumbs from the top, and never cut off the lower limbs, but let them branch out close to the ground Two thirds or three quarters of the new wood should be cut off, from the end of each limb every spring—*prune no trees in autumn or winter.* Never let the three first named trees grow more than eight feet high, or the last more than twelve feet; ten is better.

NORFOLK.

MAXIMS OF HEALTH,

Extract from a recent work of Dr. Kitchener's

The more luxuriously you live, the more exercise you require.

Exercise, to have its full effect, must be continued till we feel a sensible degree of perspiration, (which is the panacea for the prevention of corpulence, and should at least once a day proceed to the borders of fatigue, but never pass them, or we shall be weakened instead of strengthened.

After exercise take care to get cool gradually—when your head perspires, rub it, and your face, &c. with a dry cloth.

Be content with one dish; as many dig their grave with their teeth as with the tankard. Drunkeness is destructive, but gluttony destroys a hundred to one.

The food which we fancy most, generally sits easiest on the stomach.

To affirm that any thing is wholesome, or unwholesome, without considering the subject in all the circumstances to which it bears relation, and the unaccountable peculiarties of different constitutions, is, with submission, talking nonsense.

What we have been longest used to, is most likely to agree with us best.

The wholesomeness, &c. of all food depends very much upon the quality of it, and the way in which it is cooked.

Those who are poor in health must live as they can; certainly the less stimulus any of us use, the better, provided it be sufficient to properly carry on the circulation.

Themistocles, the great Athenian general, being asked whether he would choose to marry his daughter to an indigent man of merit, or to a worthless man of great estate, replied, that he should prefer a man without an estate, than an estate without a man.

DR. JARVIS's CONVENTION SERMON.

JUST published, by Joseph W. Ingraham, and for sale at the bookstores, The Conversation of our Saviour with Nicodemus illustrated. A Sermon preached at St. Paul's Church, Dedham, Wednesday, June 26, 1821, before *The Annual Convention of the Protestant Episcopal Church*, in the State of Massachusetts. With notes, and an Appendix, in which *the Subject of Regeneration* is more largely considered. By Samuel Farmar Jarvis, D. D. Rector of St. Paul's Church, Boston. June 26.

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